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of one side than the other. Either that must be asserted or else to begin with the two are not on such a level as to justify us in saying that one is merely through the other—a position which makes the one as little (or as much) important as the other. It may be observed that it was just the insistence on the difference in value between mind and nature, subject and object, which constituted Hegel's peculiar position.

Regarding the general interpretation of Greek Philosophy which Dr. Caird adopts, many may find some difficulty in accepting his view that Plotinus' mysticism was not an expression of the despair of Greek Philosophy or the collapse of the speculative Greek spirit, but the genuine development of the philosophical tendencies at work in Plato and Aristotle and an advance upon the spiritualistic monism of preceding thought. It seems a little strange to say that the transcendence of knowledge and the renunciation of clearly conceived systematic reflection should constitute an advance in knowledge and a higher stage of philosophical insight. One feels that a similar objection should hold against the author's attempts to treat scepticism as an advance on preceding philosophy. And when Dr. Caird says (II, p. 10) that "a system of philosophy may be less rich and comprehensive and less stringent in method, and yet indicate an advance"; that "there may be a dialectic value in the absence of dialectic," this is surely optimism at any price. It is not easy to allow that confused thinking or bad thinking or no thinking at all is a "dialectical advance" on coherent reflection merely because it succeeds it in time.

The saying attributed to Goethe on p. 4, Vol. I, is Schiller's; it occurs in the poem entitled "Die Weltweisen."

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THE THEOLOGY AND ETHICS OF THE HEBREWS. By Archibald Duff, Professor of Old Testament Theology in the Yorkshire United Independent College, Bradford, England. New York: Charles Scribner's Son's, 1902, pp. xvii, 304.

This volume in the "Semitic Series" edited by Professor Craig, of the University of Michigan, is intended to supplement the sketches of Hebrew history, government, and social life given by Professor Paton, Professor McCurdy, and Mr. Day by furnishing a description of the religious and moral life of the Hebrews.

The author is well known as a thoughtful and independent representative of the critical school. His larger work on "Old Testament Theology" had prepared him for the more difficult task of presenting a brief outline in popular language; and no reader will peruse his book without profit and pleasure. Nevertheless, it is not in every respect what one had a right to expect. The need of a lucid discussion of the character and worth of the religious and ethical ideas of the Hebrews is so great, and the ability of the author to place himself intelligently and sympathetically into the world of thought of the ancient Hebrews is so marked, that one cannot but regret that he has devoted only a small part of his work to the special purpose for which it was written. Any treatment of a historical subject, not based upon a critical study of the records, is always to be deplored. Professor Duff may certainly with propriety have assumed an acquaintance with the main results of criticism, and confined himself to a consideration of the ideas that appear in the different strata of the national literature. Many will indeed be grateful for the pains he has taken to set the stories of the early folk-books, the oracles of the prophets, and the injunctions of the law-codes in their historic setting, and particularly for the appended analysis of the Yahwistic, Elohistic, and Deuteronomistic documents occupying sixty-six pages at the end of the work. In fact, so good a service is this, that it would have been worth the while to add under each paragraph a reference to the passages summarized, in order to facilitate a reading of the entire sections in the Bible. But the question cannot quite be suppressed, whether this volume was really the place even for such a valuable exhibit. Besides, Professor Duff's strength does not lie in historical research. He possesses a rare insight into character, but does not have to the same degree the gift of divining historic probability, and seems to have no sense of the sacredness of a date. In his book events generally occur "about" a certain time, even when a more precise statement could have been made; too often dates are given wrongly, when an error was absolutely unnecessary. The Scythians, whom we know to have been friends and allies of the Assyrians, are said to have overwhelmed the city of Nineveh in 640 B. C. There is not the slightest evidence of any such event. The exile is placed at 590 once, and another time at 588. Both dates are wrong. Buddha is said to have been born "about 480," which is the probable year of his death. No patient seeker after

chronological accuracy could have drawn up the list on page 165 or concluded his work with the group of wrong dates on pages 217, 218. The author does not seem to appreciate the ethical value of chronological correctness. On the other hand, he has a most commendable freedom from prejudice, and openness of mind. No cry of radicalism frightens him, and he learns from all scholars. He gives up the "patriarchs" and abandons the legends of a return under Cyrus; and in an analysis of Isaiah and Jeremiah he follows Cheyne and Duhm. His conception of Moses is peculiar. He was an Egyptian, who as a lad had seen "the level sunlight across the low growth" on the Sinaitic peninsula while tending his sheep in that region, later became a Levi, or Gentile attaché and camp-follower, when the Hebrews marched away from Goshen; and a leader, when, upon the death of the king's first-born, there had been a general slaying of the first-born throughout the land "after a manner common among semi-barbarous peoples." There is no evidence in the etymology of "Levite" for this supposed Egyptian nationality of Moses. If it means "attaché" the analogy of the Sabean term would suggest that "attaché" of a sanctuary is the meaning; but that is doubtful. Professor Duff thinks that two rites came from Egypt, that of "circumcision, which was practiced by the father-in-law on a bridegroom," and that of Passover, which was a celebration of the intercalary days needed to square the so-called lunar with the solar year. Again there is no evidence that circumcision was practised by the father-in-law on the bridegroom in Egypt. Rather does it seem to have been restricted to the priesthood, at least to historic times. And the leap-feast was probably so called from the gamboling of the young at the time when the first born were offered. In Egypt there is no trace of such a growing feast of intercalary days; but it seems to have existed in Babylonia in later times. A very infelicitous etymological attempt is the explanation of Messiah as a frequentative passion meaning "One who is constantly anointed." How could the Aramaic *meshicha* be a frequentative passion? Lay readers who find in the index a name Adham below that of our long-suffering ancestor Adam should be warned against supposing that there were two different persons. Most other names are left in their English form. Only "Remal Yah" suggested the legitimate question whether theophonous names should not be treated uniformly.

It is to be supposed that Professor Craig intends to supplement this volume with one treating the Theology and Ethics of post-exilic Israel. The chapter in this volume dealing with "The Exile, 500 b. c. onward" is wholly inadequate. It is scarcely conceivable that after the careful attention bestowed by Professor Duff on the Yahwists and Eloists, the ethically most important work that has come down to us from Hebrew antiquity, the book of Job, is thus to be dismissed in a few words.

The plan was probably that Professor Duff should stop with the Exile. While it is somewhat difficult to gain a real conception of the growth of Israel's religious life and its ethical development from this volume, and occasionally there is an evident apologetic strain, as when the Yahwists are praised for "silently regretting and condemning" certain immoral practices, it should be gratefully acknowledged that, in his interpretation of the earliest Hebrew folk-lore, the prophetic and the pre-exilic legislation, Professor Duff has succeeded, to a remarkable degree, in discovering individual peculiarities, spiritual tendencies, and ethical ideals.

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ASPECTS OF THE VEDANTA. Madras: Natesan & Co., 1904, pp. 168.

This valuable little book contains seven essays by five Hindu scholars to which is added a reprint of a short article by the late Prof. Max Muller. I am inclined to think that the most interesting to Western readers will be the first essay, "The Vedanta in Outline" (Pandit Sitanath Tattvabhusan). In it there is given a very clear account of the difference between the three schools of Vedantic philosophy. Sankara taught that absolute Monism which is the only form of Vedantic philosophy which is well-known in the West—a fact to be accounted for, probably, by the greater number of his disciples. A less extreme form is that of Ramanuja whose theory of the relation of God and the world, as here expounded, seems to have a striking resemblance to that of Lotze. The school of Madhva, again, is frankly dualistic on this question.

The same author has a very interesting essay on "The Vedantic Doctrine of Future Life," in which the theory of pre-existence is defended with great skill.